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وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللّٰهِ ط
إِنَّ اللّٰهَ يُحِبُّ الْمُتَوَكِّلِينَ

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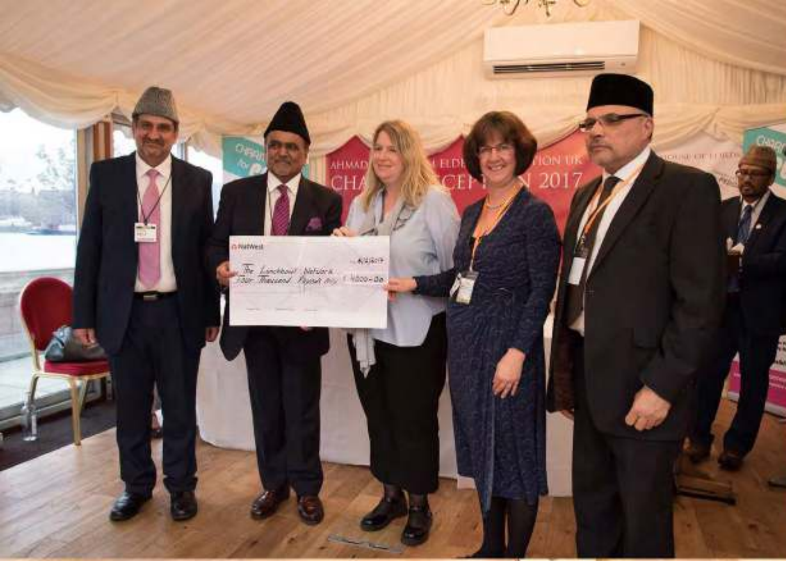
MAJLIS-E-SHURA 2017

And consult them in matters of administration; and when thou art determined, then put thy trust in Allah. Surely, Allah loves those who put their trust in Him.



9th & 10th December - Baitul Futuh



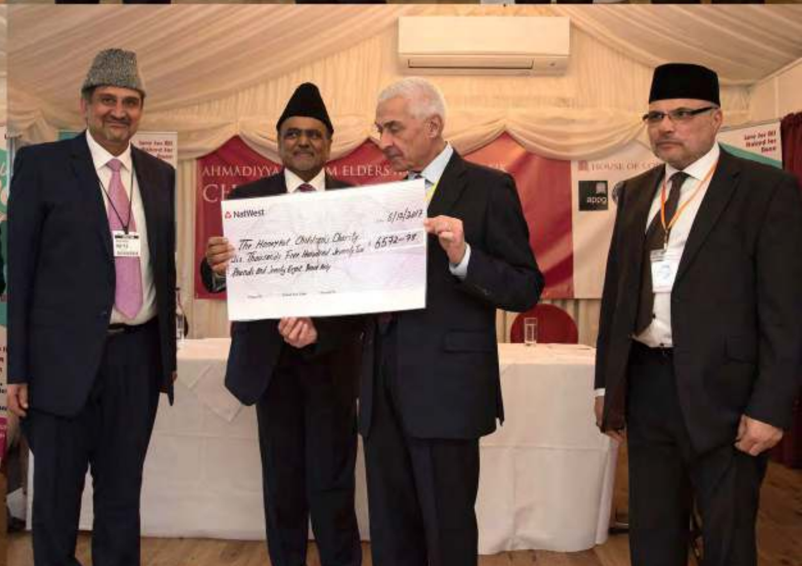

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In the name of Allah Most Gracious Ever Merciful

ANSARUDDIN

Majlis Ansarullah UK

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْکَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One (and) has no partner, and I bear witness that Muhammad صلى الله عليه وسلم is His servant and messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Islam Ahmadiyyat, and for upholding the institution of Khilafat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha'allah.

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Darsul Quran

بسم الله الرحمن الرحيم

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا
فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ

"And do not devour your wealth among yourselves through falsehood, and offer it not as bribe to the authorities that you may knowingly devour a part of the wealth of other people with injustice". (2:189)

The commandment relating to fasting enjoined Muslims to refrain from lawful eating and drinking within specified periods with a view to attain piety and righteousness. This was thus the most opportune time to remind the people that unlawful eating i.e. unlawful acquisition of wealth, must be all the more scrupulously avoided.

Indeed, one of the greatest evils prevailing in the world is the practice of devouring other men's property by means of falsehood, fraud and litigation. Many a sin is nothing but an offshoot of this evil. Islam condemns the practice of taking another man's property without his knowledge or consent. Similarly, it is unlawful to appropriate another person's possessions by means of false litigation. If a man takes possession of a property that does not belong to him by right, it will prove the ruin of him, even if a court of justice should decree property as his. Says the Holy Prophet: "Beware I am but a man like you and it sometimes happens that a litigant comes to me and he is more eloquent than his opponent, and I, after listening to his arguments, may give my decision in his favour. But if the property is really not his, my decision will not make it his in the sight of God; in that case it is nothing but a piece of burning fire; so let him put this fire into his belly if he likes, or let him leave it" *(Budkhari)*.

The verse cuts at the root of the evil that has made its appearance in the present age even among those who lay claim to culture and enlightenment. People generally do not deem it worth-while to consider what right is. All that is seen is how the judge decides. When a judge awards a property to a man, he eagerly takes possession of it without the slightest compunction, even if it happens not to belong to him by right. It never occurs to him that in the sight of God he is no less a usurper than he who forcibly seizes another man's property.

Incidentally the verse also forcefully condemns the practice of the giving and taking of bribe which unfortunately, is so rampant nowadays. In many countries justice has actually to be bought. What is still worse is that through this evil practice the door of justice is often closed to a rightful owner. The practice is to be found even in some advanced western countries and is said to be prevalent in certain parts of the New World. The Holy Prophet صلى الله عليه وسلم has condemned it in the strongest of terms saying: "The taker and giver of a bribe are alike, and both stand accursed" *(Trimidhi)*

Darsul Hadith 4

عَنْ اَبِيْ هُرَيْرَةَ رض يَقُوْلُ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنِّيْ اٰخِرُ الْاَنْبِيَاءِ
وَاِنَّ مَسْجِدِيْ هٰذَا اٰخِرُ الْمَسَاجِدِ۔ (مسلم)

The Holy Prophet is the Last Law-Giver

Narrated by Hadhrat Abu Hurairah, Allah be pleased with him: The Prophet of Allah صلی اللہ علیہ وسلم said: "I am the last Prophet and this mosque of mine (at Medina) is the last mosque." *(Muslim)*

Explanatory Notes: In this pleasing Hadith, our Lord, the Holy Prophet صلی اللہ علیہ وسلم says: He is the last prophet and no such reformer dare come after him as would terminate his prophetic dispensation and, instead, initiate another dispensation. If one came along, he would necessarily be of his own following, his disciple, and as a servant of his Shariah, within the fold of his Prophethood and not beyond its pale. In order to clarify its purport, our Master صلی اللہ علیہ وسلم added the words "And this mosque of mine is the last mosque." It is clear that, by these words, it was not meant, nor subsequent events support the sense that there would never be built another mosque in the world. On the contrary, it meant that there would not be a mosque in opposition to his mosque and that, all mosques hence-forth, shall be constructed in line with and in imitation of his mosque, as its copies and as its reflections.

Similarly,

اِنِّی اٰخِرُ الْاَنْبِیَاء

(i.e., I am verily the last of prophets) means that there can be no prophet, in future, independent of allegiance to him and with a rival Prophethood and with a religion other than his. On the contrary, whosoever comes along, would be his servant, his disciple, his subject, his reflection and so to say, a part of his person. And this is the deep philosophy underlying the designation of Khataman-Nabiyyin (Seal of the Prophets) given to the Holy Prophet صلی اللہ علیہ وسلم in a verse of the Quran. Ponder well the point that, if the sense underlying the saying, "My this mosque is the last mosque," remains intact in spite of tens of thousands of mosques having been built in Muslim countries, besides his mosque at Medina, how can then the grant of Prophethood to a servant, a disciple, and a subject of his from among his followers, militate against the idea of Khatm-i-Nabuwwat (finality of prophethood) or against the spirit of the Hadith, "I am verily the last of Prophets"? This Hadith, therefore, definitely means that he was the last law-bearing Prophet and that no Prophet would come after him, independent of his bondage and with a Shariat other than that of Islam and that his mosque (of Medina) was the last and there shall be no mosque in rivalry to it. A little reflection will show that it is not consistent with exalted status of the Holy Prophet صلی اللہ علیہ وسلم that he should be regarded as the terminator of the free-flowing former favours. On the contrary, his glory demands that all the diverse streams should be stopped and issue forth afresh from his vast river. And this is the wholesome explanation that the leading Divines of Islam and great reformers have been putting forward in every age. Here are some of them.

1. The chief of mystics Hadhrat Shaikh Akbar Muḥayyuddin Ibni Arabi (A.H. 560 to A.H. 638) says: "The Prophethood that ceased with the coming of the Prophet of Allah—peace of Allah and His mercy be on him—is the law-bearing Prophethood." *(al-Futuhat al-Makkiyyah, Vol. II, p. 3)*

2. Hadhrat Imam Abdul-Wahhab Shirani, a reputed Imam (died A.H. 976) observes: "Prophethood as such did not cease with the advent of the Prophet of Allah صلی اللہ علیہ وسلم but only law bearing Prophethood came to a close." *(AlYaw ā qīt wal-Jaw āhir, Vol. I, p. 22)*

3. Hadhrat Shaikh Aḥmad Sirhindi, Mujaddid Alf-Thani, (died A.H. 1034), a leading and reputed reformer of Islam says: "It is in no way repugnant to the sense of Khataman-Nabiyyin that the followers of the Prophet of Allah should attain to the excellences of Prophethood, by virtue of their allegiance to him, as their heritage.

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Writings of the Promised Messiah عليه‌السلام



Denial amounts to disobedience of the Holy Prophet صلى‌اللّٰه‌عليه‌وسلم

As I am the Promised Messiah and God has openly manifested heavenly signs in my support, everyone who in, the estimation of God, has been sufficiently warned regarding my advent as the Promised Messiah and has become aware of my claim will be accountable to God, for no one can turn away with impunity from those who have been sent by Him. This sin is not against me but against the Holy Prophet صلى‌اللّٰه‌عليه‌وسلم for whose support I have been sent. He, who does not accept me, disobeys not me but him صلى‌اللّٰه‌عليه‌وسلم who had prophesied my coming. I hold the same belief with regard to believing in the Holy Prophet صلى‌اللّٰه‌عليه‌وسلم as well. He, who has heard the call of the Holy Prophet صلى‌اللّٰه‌عليه‌وسلم and has been made aware of his advent and who, in the estimation of God, has been sufficiently apprised of his Prophethood, if such a one dies a disbeliever he would be condemned to eternal perdition.

[Haqiqat-ul-Wahi, Ruhani Khaza'in, vol.22, pp. 184-185]

In Brahin-e-Ahmadiyyah, God Almighty has named me "Isa", and has told me that He and His Messenger صلى‌اللّٰه‌عليه‌وسلم had prophesied my advent. But as a body of Muslims was firmly of the faith—and I too believed—that Jesus عليه‌السلام would descend from heaven, I was not inclined to construe God's revelation literally but interpreted it differently and continued in the belief which I shared with the common Muslims and even set it forth in Brahin-e-Ahmadiyyah. Thereafter, Divine revelations descended upon me like torrential rain, affirming that I am the Promised Messiah who was to come. At the same time hundreds of signs appeared, and both heaven and earth rose to affirm my truthfulness. The bright signs of God compelled me to believe that I am the Messiah that was to come in the latter days. This was despite the fact that my earlier belief was that which I had set down in Brahin-e-Ahmadiyyah. Not relying entirely upon the revelation that was vouchsafed to me, I sought adjudication from the Holy Qur'an and I was convinced by several conclusive verses that Jesus son of Mary عليه‌السلام had indeed died, and that the last Khalifah would appear from among the Muslims under the title of the Promised Messiah. As there is no darkness left after the dawn of day, in the same way, hundreds of signs, heavenly testimonies, several conclusive verses of the Holy Qur'an, and a number of clear and categorical Ahadith compelled me to believe that I am the Promised Messiah. I had no desire for such a thing and it was enough for me that God should be pleased with me. I led a life of seclusion and no one was aware of my existence, nor did I desire that people should recognize me, but it was God Who pulled me out of my solitude. I had wished to live and die in seclusion, but He decreed that He would make me known with honour throughout the world. If you want to know, then ask God why He did so.

Continued on page 11

FRIDAY SERMON

10th November 2017

Hadrat Mirza Masroor Ahmad,
Khalifatul-Masih V أیدہ اللّٰہ تعالیٰ بنصرہ العزیز



NEED TO ESTABLISH JUSTICE

Allah has enjoined Muslims to establish justice in every matter, but today we see that general Muslim population and scholars are not abiding by this teaching. For example, people tell lies in court [i.e. perjury] in domestic matters to get their rights. This is how corruption spreads in society and justice is overlooked. The claim of Muslims is that we are the best of nations [Khair-e-Ummat], but this can only be the case if we follow the teachings of Islam. As such, irrespective of the situation, the testimony of a believer must always be based on truth and should be given for the sake of Allah. And this can only happen when a person has true faith in God. And he is even willing to testify against himself, his parents and his family.

It is sad to see that, from time to time, injustice even takes place amongst us in the matters of Qaza and business dealings. Even those who possess religious knowledge are sometimes guilty of this. We should remember that God cannot be deceived and all our actions will be brought before us on the Day of Judgment. The Promised Messiah علیہ السلام has set high standards for us. It is mentioned that in his days of young age, the Promised Messiah علیہ السلام gave testimony against his own father in a court case. This was despite the fact that the lawyer had told him he would lose if he gave that testimony. After having lost the case, the Promised Messiah علیہ السلام left the court with such jubilance, as if he had won the case.

We should keep such examples before us. Some people evade taxes by hiding their income and become a source of disgrace after getting caught. God is the best of Sustainers If we act according to His teachings. Some people lie in matrimonial matters. Some people try to disgrace their ex-husband or ex-wife after divorce. Such matters are against the standards of justice expected of Ahmadi Muslims.
We should never wrong anyone due to differences of religion. A true believer is one who upholds justice and peace in every matter. The injustices of Muslims are highlighted a lot in the western media that how Muslims are killing each other and how Muslim rulers are oppressing their own people. Some Muslims even commit atrocities when they come to western countries. They justify such wrongful actions by saying they are taking revenge from the western people, when in fact the real culprits are the Muslim leaders who are behind the oppression. For example, drone attacks and bombings were done with the agreement of local Muslim leaders. This type of thinking only creates further enmities. And it is against the teaching of the Holy Quran, which states that the enmity of a nation should not incite you to be unjust towards them. Unfortunately, the Muslim clerics of today have misguided the Muslim masses. It is our responsibility to explain the true teachings of Islam and the true character of the Holy Prophet صلی اللّٰہ علیہ وسلم.

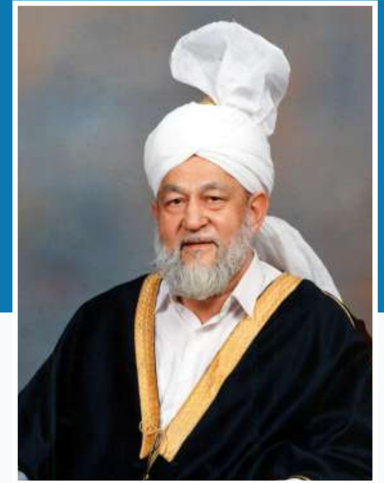
Once the Holy Prophet صلی اللّٰہ علیہ وسلم sent some Muslims to spy on the enemies during the time of war. In the sacred area around Kaaba, some people saw these Muslims and being afraid of being exposed, Muslims killed two of the people. People came to the Holy Prophet صلی اللّٰہ علیہ وسلم to complain about the murders. The Holy Prophet صلی اللّٰہ علیہ وسلم did not say that you have also been oppressing us and so these killings are justified; rather he said that you have been wronged, and gave blood-money as per the custom of that time. And the Holy Prophet صلی اللّٰہ علیہ وسلم severely reprimanded those Muslims.

Such are the standards which we must follow. The Promised Messiah علیہ السلام was sent to re-establish such standards among Muslims. We cannot do true Tabligh without first establishing such standards of justice amongst us. Otherwise, the world would tell us to mend our own affairs. May Allah enable us to follow his teachings and may he enable us to become a role model for others in establishing justice. Ameen.

Social Peace

By Hadhrat Mirza Tahir Ahmad (Khalifatul Masih 1V)

Part 1



Contemporary Social Order

Unfortunately, religious influence on moral behaviour is fast being lost in society. To aggravate the situation further, a strong urge for liberation from religious obligations is in motion and gaining momentum almost everywhere in the contemporary world. Yet, there is also panic borne out of the growing lack of security and disorderliness in social behaviour running parallel to the trends to disregard religious and ethical codes. Belief in a living God, Who has shaped not only the destiny of human beings but Who also has a right to determine the patterns of their day to day life is rapidly eroding.

The Holy Quran summarises this condition as:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ
لِيُذِيقَهُم بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

Disorder has inundated land and sea. (30:42)

Christianity, being the predominant religion of the West, had, until the turn of this century, a strong and effective hold on the moral behaviour of its adherents in the West. Alas, not so any more.

Instead a civilization has evolved due to the interplay of scientific socialism, rapid scientific development and material progress, forcing Christianity to beat a retreat, step by step, and adopt a progressively diminishing role in moulding social behaviour.

Moral behaviour, therefore, in the West today is as little or as much Christian in its character as the moral behaviour in most Muslim countries is Islamic. The same, unfortunately, is the state of social and moral behaviour elsewhere in the world.

There are so many Buddhists and Confucianists and Hindus in the world today but, unfortunately very little of Buddhism, Confucianism or Hinduism can be observed.

Water water everywhere but not a drop to drink.

If religious or traditional codes of ethics are wanting in a society, morality will lose all relevance to a generation, which no longer blindly accepts its traditional heritage as sound and valid. Such a generation is bound to pass through a critical transitional period of emptiness. This in turn would generate a new urge for inquiry. The process of inquiry may or may not lead to the discovery of a better and more satisfying code of conduct. It may, on the other hand, end up in total chaos or a state of moral anarchy. Unfortunately, as I see things, it is the latter option, which seems to be the choice of modern society.

A wind of change is blowing across societies of the world, be they eastern or western, religious or secular. It is an evil wind, which is polluting the entire world climate.

The modern world seems to be far more aware and conscious of the rising level of pollution in the material atmosphere than the rapidly rising level of pollution in our social environment.

The Holy Quran, obviously speaking of such an age, declares:

إِنَّ الْإِنسَانَ لَفِي خُسْرٍ
إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ
وَتَوَاصَوْا بِالصَّبْرِ

We bring to witness that age when man as a whole would be in a state of loss, except for those few who believe and do good deeds and exhort others with truth to accept truth, and admonish others with patience to be patient. (103-2-4)

Exploitation, duplicity, hypocrisy, selfishness, oppression, greed, the mad pursuit of pleasure, indiscipline, corruption, theft, robbery, violation

of human rights, fraud, treachery, lack of responsibility, and want of mutual respect and trust have become the hallmark of the modern societies. The thin veneer of civilization can no longer hide the ugliness, which is becoming more and more apparent. However, it would be wrong to say that these threatening signs of human failings were absent in past ages. In fact, many civilizations in the past had also suffered the same maladies before their chapters in the book of human history were finally closed. It would be wrong to single out any one particular region of the world, which had been beset by moral evils.

Societies are beginning to crumble everywhere alike. As against the countries governed by totalitarian philosophies, the rising consciousness of individual liberty in the so-called free world is in itself becoming a lop-sided trend, which is largely responsible for growing social misbehaviour.

In the countries governed by totalitarian philosophies, this progressive rise of consciousness of individual freedom is at present engaged in a grim battle of liberation of the individual from complete totalitarian control. Unless there is a counter-revolutionary upsurge in the powerful extreme left of the armed forces, this trend for greater freedom has every likelihood of winning the battle very soon. What may happen afterwards does not augur well for the moral prospects of emancipated youths in the erstwhile communist countries.

Almost two generations have grown to adulthood in the void of a godless society, with nothing to guide and discipline moral behaviour. Apart from the lack of an in-built code of moral values vested in religious ideologies, the danger of vain, playful pleasure-seeking and irresponsible trends flooding from the West on the youth in the USSR and Eastern Europe, can produce devastating effects on their moral behaviour in years to come.

At the same time, one cannot fail to note that the experience of living without religion for many decades has not only bequeathed ill to contemporary society but has also brought some clear advantages. The socialist revolution of Russia severed the ties of the socialist world not only with religion but with religious dogmas and views which themselves were corrupted and distorted. Be it Christianity or Islam, whatever sects the Christians or Muslims belonged, there was a medievalism about the concept of their respective religions which had created in many areas of belief, a parallax between religious doctrines and the realities of nature. Both could not be true at one and the same time. It took a special training of minds to view the discrepancies between the religious views and facts of nature and yet not feel disturbed. To live with paradoxes is, perhaps, not easy except when paradoxes are bred into a people, generation after generation. Gradually, the point is reached in time when religious communities can somehow live with paradoxes without noticing their presence.

Among other things, what the socialist revolution did to their people was to wash them clean of ideological dogmas and cure them of the strabismus and myopia.

This, in turn, has gifted them with a sort of innocence, which can only be achieved when there is total lack of hypocrisy. It is too early to say whether this state of innocence can be turned to their moral advantage in the difficult time of struggle ahead. But one thing is certain. They are far more amenable to receiving the Message of truth and accepting it without prejudices than any other people in the world today.

Alas! The same cannot be said about the rising trends of individualism in the so called 'free' people living in the world today. One can do practically anything by justifying freedom in the name of individual liberty. Being the leaders in this trend, America is largely and profoundly influencing not only the First World European countries but also the people of the Second and Third World. The echo of this distorted concept of individual liberty rendering one free from the discipline of moral life is being heard far across the ideological curtains of scientific socialism.

The gays, lesbians, drug addicts, skin-heads, punks and criminals of all sorts, all continue to grow in numbers and strength. Their audacity to defend their behaviour by simply asking their admonisher, 'Why not?', has become the ominous challenge to contemporary society.

Two Climates of Social Order

The Holy Quran describes two social climates:

1. One in which evil is free to flourish, and
2. The other in which the growth of evil is strongly inhibited.

If you take up Islamic moral teachings piecemeal, it would be very difficult for the Western mind to understand the philosophy of its message. This is because moral teachings must be studied as parts of a social climate. One must look at them in totality. You cannot understand the autumnal season just by looking at a fallen dry leaf or some foliage changing its colour. One has to visualise and feel the whole atmosphere and temperament of autumn to know what autumn is and what it does to plant life. Likewise, one swallow does not a summer make. Whereas autumn discourages life, spring encourages it. It is not just a change in temperature but a transformation in the whole atmosphere when the very wind seems to breathe life. Social systems are also like seasons with their own qualities and influences.

Vanity of a Materialistic Society and Its Ultimate Destination

Islam deals with this subject in exactly the same manner. First, let me describe a society, which, according to the Quran, is un-Islamic.

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ ۖ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا ۖ وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ ۚ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

Know that the life of this world is only a sport and a pastime, and an adornment, and source of boasting among yourselves, and of rivalry in multiplying riches and children. It is like the rain, the vegetation produced whereby rejoices the tillers. Then it dries up and thou sees it turn yellow; then it becomes worthless stubble. And in the Hereafter there is severe punishment for the wicked and also forgiveness from Allah, and His pleasure for the righteous. And the life of this world is nothing but temporary enjoyment of delusive things. (57:21)

Again, referring to the vanity of material life, the Holy Quran has this to say:

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِندَهُ فَوَفَّاهُ حِسَابَهُ ۗ وَاللَّهُ سَرِيعُ الْحِسَابِ

As to those who disbelieve, their deeds are like a mirage in a desert. The thirsty one thinks it to be water until, when he comes up to it, he finds it to be nothing. And he finds Allah near him, Who fully pays him his account; and Allah is swift in reckoning. (24:40)

The Holy Quran depicts this as a mirage which tantalises the thirsty person by ever running away from him until he becomes so exhausted that he can pursue it no more. That is when he is punished. He is made to realise that this is the goal of emptiness and void, which he had been following all along. Suddenly, the mirage stops running away and permits him to catch up only to make him understand the bitter meaning of pursuing nothingness. That is the punishment meted out to those who pursue the vanity of life, and that, according to the Holy Quran, is how all such societies end up.

As against this, religion advocates an ideology which declares that life on this earth is not the be-all and end-all of things but that there is a life to come hereafter.

If we do not die a permanent death here but continue to survive in one form or another, as Islam and many other religions would have us believe; if life on earth cannot be taken separately from the life Hereafter; and if both lives must be understood as the continuation of the one to the other, then it will be extremely unwise to ignore the role of social influences on a person here on earth. Evil, immoral and unhealthy influences are bound to give birth to an unhealthy soul in the life to come.

Rejection of Life to Come

This is no place to discuss the Islamic philosophy about life after death in detail but let it suffice here to mention that, according to Islam, the way

we lead our lives here on earth influences our souls in a manner as sometimes, certain diseases of a pregnant mother influence her child in the embryonic stage. The child may be so congenitally handicapped that it may prove to be a hell for it to live with its disabilities among healthy children in a state of utter helplessness. The torment would become more bitter and profound with the maturity of its consciousness. This, in a nutshell, according to Islam, is how we shape our own heaven or hell.

In this context, it should have become clear that any social order, which promotes irresponsible, disorderly and evil behaviour, no matter how attractive or enticing it may seem to the casual observer, must be rejected.

It is all right for the believers to say things and make such claims as are other-worldly in nature. After all, who has returned from the so called other-world to testify to such claims or stand witness against them? Why not be content with a bird in hand than to barter it for two in the bush? This is the materialistic answer to the Islamic philosophy regarding how society should be shaped and on what principles it should be based.

The Islamic philosophy encompasses the life here on earth and the life in the Hereafter as a continuous flow broken momentarily on death, which, in fact, is only a transformational stage of one life to another. As against this, the materialistic philosophy visualises life as only a short, accidental span of consciousness, which drowns into nothingness at the moment of death. Therefore, the social system has only to cater for the needs related to this short span of life. The individual is answerable to the society only as long as he lives and only for that aspect of life which is visible and detectable; that which is hidden in the form of his thoughts, intentions, plans, conspiracies and evil crimes subtly perpetrated, goes undetected and unquestioned.

Again, the crimes against society are only adjudged as crimes when it is established beyond a reasonable shadow of doubt that a crime had been committed. There is the possibility of the miscarriage of justice. In such a social order, the dispensation of justice is not only superficial and limited but also becomes conducive to offences against society. It promotes the pursuit of vested interests and encourages extreme selfishness on the part of the individual.

It is also interesting to note that in a godless or semi-godless society where the concept of answerability after death is rejected entirely or treated so lightly and vaguely as to practically render it meaningless, it is very difficult indeed to find a definition of crime, which is fully supported, in a sound moral philosophy. It is very difficult to conceive that members of a godless society will be truly convinced of the wrong they commit when they break a law. After all, what is law? Is it the word of a despot or an absolute ruler, the decision of totalitarian regimes, or the dictate of a democratic majority? To a common man, which of the above should appear to be a just legislation based on sound moral philosophy? What moral philosophy indeed?

If he does not owe his existence to any Being, or if he has no fear of being questioned regarding his conduct during his earthly life in the life to come, since, according to him, there is no life Hereafter, then the answers to the questions raised above, from his vantage point, could be very different from the requirements of a responsible society. He has only this short life to live. He needs society only for his own benefit. He submits to the superior authority of the society only out of necessity. If he can run away with some self-appropriated benefit and snatch a few moments of pleasure here and there while remaining clever enough to escape detection, why not? What so-called 'moral' inhibition could stop his hand?

This psychological attitude towards crime begins to develop and become stronger with the passage of time in godless and materialistic societies.

This exactly has been mentioned in the Holy Quran as the essence of the materialistic society.

The disbelievers declare:

إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ

There is no life other than our present life; we shall die here and it is only here that we shall live and we shall not be raised again. (i.e., we reject the concept of life after death or life elsewhere.) (23:38)

Then, again, the disbelievers mockingly address earlier Prophets by asking them:

وَقَالُوا أَإِذَا كُنَّا عِظَامًا وَرُفَاتًا أَإِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا

They say, 'When we shall have become bones and turned to dust, shall we really be raised again into a new form of creation?' (17:50)

لَقَدْ وُعِدْنَا نَحْنُ وَآبَاؤُنَا هَٰذَا مِن قَبْلُ إِنْ هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ

They say, 'Do you really mean to assert that when we are dead and have become mere dust and bones, shall we indeed be raised again?' (23:83)

This, according to the Holy Quran, is central to all evils of a materialistic society. That is why so much stress is laid on the life to come and on a Day of Reckoning.

In one of the traditions, Ibn Masud relates that the Holy Prophet (saw) drew a rectangle and in the middle of it he drew a line lengthwise the upper end of which portended beyond the rectangle. Across this middle line, he drew a number of short lines. He indicated that the figure represented man, the encircling rectangle was death, the middle line stood for his desires and the short lines across it were the trials and tribulations of life. He said: If one of these misses him, he falls a victim to one of the others. (Bukhari) In another tradition, death is described as the terminator of pleasure.(Tirmidhi)

Four Characteristics of a Materialistic Society

مَا سَلَكَكُمْ فِي سَقَرَ
قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ
وَلَمْ نَكُ نُطْعِمُ الْمِسْكِينَ
وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ
وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّينِ

'What has brought you into the Fire of Hell?' They will say. 'We were not of those who worshipped God, nor did we feed the poor.And we indulged in vain talk with those who indulge therein. And we used to deny the Day of Judgement.' (74:43-47)

The features of a godless and materialistic society could not have been summed up more precisely and comprehensively. These are:
1. Failure to perform worship.
2. Failure to feed the poor.
3. Indulgence in vain pursuits.
4. Denial of the Day of Reckoning or accountability.

Before proceeding further, let us remove a confusion, which makes it difficult to truly diagnose the state of a society. Even in societies where the belief in God seems to be strong and prominent and the belief in the Hereafter is an integral part of their faith, such evils flourish as cannot be logically conceived to exist among believers of God and life after death with full accountability.

The question then arises as to why such societies, believe in a God and the Hereafter, yet in all other characteristics remain materialistic through and through? The answer to this question is not difficult to find when we examine, in depth, the nature of the beliefs. In fact, just a remote theosophical belief in a God cannot influence the social behaviour of such believers. This is because such beliefs are only academic in nature and is never translated into responsible godly behaviour. How can genuine belief in God cohabit with lies, falsehood, extreme selfishness, usurpation of the rights of the others, corruption and cruelty? The concept of God in such societies is only cosmetic, too unreal and airy-fairy to play an active role in the afterlife, and accountability is reduced only to a pale shadow of a distant possibility. At every moment of choice, immediate interests always dominate and displace any consideration for the life to come.

When we speak of materialistic societies, we do not only mean societies, which have uprightly rebelled against the ideas of God and life after death. Most theistic and atheistic societies may appear to be diametrically opposed in their ideologies, yet, for all practical purposes, they have very close similarities.

(to be continued in the next issue)

Continuation from Page 3

So be not of the doubters."
(Makt ū b āt-i Aḥmadiyyah, Vol. I, letter No. 271)

4. Hadhrat Shah Waliyyullah Muhaddath Dehlawi, Mujaddid of the 12th century Hijrah (born A.H. 1114, died A.H. 1176), widely known for his profound learning and whose exalted rank is acknowledged on all hands, says: "That the Prophethood ended with the Holy Prophet صلى اللّٰه عليه وسلم means that no Prophet shall be raised after him bearing a new law." *(Tafhimat-iIlahiyyah, Tafhim 53)*

5. Hadhrat Maulawi Muhammad Qasim Nanotvi (A.H. 1248—A.H. 1297), a learned scholar of the recent past and the founder of the Deoband University, known far and wide, in the Indo-Pakistan sub-continent, as a centre of oriental science, says: "The idea of the common people is that the Prophet of Allah صلى اللّٰه عليه وسلم is the Khatam, in the sense, that his period is at the end of that of rest of the prophets. But, to men of understanding it is clear that there is no superiority merely in precedence or in subsequence, in terms of period of time, as a mark of praise. How can then the verse "But He is the Messenger of Allah and the Seal of the Prophets" [33[AlAḥ z āb]:41] be appropriate in this sense? If, by way of supposition, a prophet were to appear after the Prophet of Allah صلى اللّٰه عليه وسلم it will not be a breach of the Muḥammadi Khatamiyyat."

(Tahzirun-Nas, page 3 and p. 28)

Little doubt, therefore, that the view that Prophethood has found its perfection in the august person of the Holy Prophet صلى اللّٰه عليه وسلم and everlasting Shariah has been revealed and there is no Prophet after him, but, one who partakes of his garden-fruit in his service, bearing his seal of authentication inherits the favour of his reflected Prophethood and is raised to serve the religion brought by him. Would that people cared to grasp this minute point and recognize the Holy Prophet صلى اللّٰه عليه وسلم .

Continuation from Page 4

I have no say in the matter. Similarly, in the beginning I believed that I bore no resemblance to the Messiah, Son of Mary عليه السلام . He was a Prophet and one of the distinguished men of God. Therefore, whenever something in my revelation appeared to exalt me above him, I interpreted it as partial exaltation. But in due course, Divine revelation, which descended upon me like plentiful rain, did not permit me to continue in this belief and the title of 'Prophet' was clearly bestowed upon me, albeit with the proviso that I was a Prophet in one aspect, and follower of a Prophet in another. The instances of Divine revelation that I have cited in this book also reveal what God Almighty says concerning me vis-à-vis Jesus son of Mary عليه السلام. How can I reject the continuous revelations that I have received in the course of twenty-three years? I believe in those holy revelations as I believe in all the Divine Revelations that have preceded me. I also understand that Jesus son of Mary عليه السلام was the last Khalifah of Moses عليه السلام and I am the last Khalifah of the Prophet صلى اللّٰه عليه وسلم , who is the Best of Messengers. Therefore, God willed that, compared to Jesus عليه السلام, I should not be deficient in any respect. I do realize that these words of mine will not be welcome to those whose love for Jesus borders on worship. However, I pay no heed to them. How can I reject the Divine command and revert to darkness from the light that has been granted to me. In short, I am not guilty of any contradiction. I only follow that which is revealed to me by Almighty God. Until I was enlightened by Him, I continued to assert what I had said in the beginning. But when God bestowed knowledge upon me, I said to the contrary. I am a human being and do not claim to know that which is hidden. This is the fact, whether anyone accepts it or not. I do not know why God did so, but I know this much that God's jealousy is deeply aroused in heaven against the Christians. They have reviled the Holy Prophet صلى اللّٰه عليه وسلم in a manner which would well-nigh rend the heavens asunder. In this manner, God reveals that the lowly servants of that Messenger صلى اللّٰه عليه وسلم are more exalted than the Israelite Messiah son of Mary. He who is provoked and angered by these words may die in his anger but God has done as He willed and He always does what He wills. What power does a man have to object as to why God did so?

[Haqiqat-ul-Wahi, Ruhani Khaza'in, vol. 22, pp. 153-155]

Chaudhry Muhammad Zafarullah Khan's Services to Pakistan and the Muslim World

By M. J. As'ad



Services to Pakistan

The British Prime Minister made a formal announcement in the House of Commons on February 20, 1947, that the whole responsibility for the government and administration of India would be transferred to Indian hands and that if no settlement is arrived at between the political parties in India, the responsibility would be transferred to a Central Government and to provinces and other authorities in such a manner as may appear to His Majesty's Government to be in the best interest of India.

This was the time when the coalition Ministry in the Punjab, headed by Malik Khizar Hayat Tiwana, was at loggerheads with Punjab Muslim League. At this critical juncture, Zafarullah Khan in his letter dated February 22, 1947 advised Khizar Hayat Khan to tender his resignation in the larger interest of the Indian Muslims. Acting on this advice, Khizar Hayat Khan resigned on March 2, 1947. Zafarullah Khan's letter, interalia, says: "It has now become imperative that the Muslims should close their ranks and should carry on a united struggle to secure their future in India. All other considerations sink into insignificance in comparison with this. You will appreciate that it is not possible to set out in the space of a letter all the factors to which the situation has given rise. I can only assure you that before writing to you I have considered the problem in as many of its aspects as my mind has been able to grasp. The deliberate conclusion at which I have arrived is that notwithstanding every possible consideration to the contrary, personal, party or ideologic, you ought to seize this opportunity to come to a settlement with the League so that henceforth all efforts in the Punjab should have a unified direction and Muslims should devote themselves to safeguarding their future not only in the Punjab but throughout India.

You should make immediate contact with the leaders of the Muslim League in the Punjab, whether they are in jail or outside of it, and tell them that the situation created by the British Prime Minister's statement renders it imperative that you should come to an understanding with each other. You should also make it quite clear to them that on your side you do not insist upon remaining in power nor lay down any condition with regard to how the Ministry should be reconstituted. If on their side they insist that your Muslim supporters in the Assembly should join them unconditionally I would earnestly request you to accept the condition."

Even the draft of the statement issued by Khizar Hayat Khan on his resignation was prepared by Muhammad Zafarullah Khan.

Commenting on Chaudhry Muhammad Zafarullah Khan's vigorous advocacy of

the Muslim League case before Radcliff Commision, the Urdu daily Nawa- i-Waqt, Lahore, dated August 1, 1947, writes: "For four days on end Chaudhry Muhammad Zafarullah Khan argued the Muslim case in most forceful, most brilliant and most reasonable manner. Success is in the hands of Providence, but the excellence and the ability with which Zafarullah Khan advocated the Muslims case has given satisfaction to the Muslims inasmuch as they feel that their just and righteous cause has been represented before the powers that be in the best possible manner. We are confident that all Muslims of the Punjab, whatever their religious beliefs, would acknowledge and be grateful for this service."

Iftikhar Husain Khan, Nawab of Mamdot, the President of Punjab Muslim League, in his letter dated August 8, 1947, to Muhammad Zafarullah Khan, who argued Pakistan's case before Radcliff Commission, under instructions from Quaid-e-Azam, Muhammad Ali Jinnah, writes: "Now that the Boundary Commission has concluded its hearings, I wish to express deep sense of gratitude which I and all other Mussalmans of the Punjab feel towards you. Your unremitting toil in the collection of material, your brilliant presentation of our case and your profound interpretation of law and history has won universal admiration. In this most critical hour of our history, you have rendered an inestimable service to the Millat and created a lasting place in the hearts of all Mussalmans. We can never forget how willingly you agreed to interrupt your important discussions in London, return and fulfil this patriotic mission. The knowledge that your zeal was inspired solely by your love for Islam fills our hearts with pride and gratitude."

Mr. Justice Muhammad Munir, a judge of the Lahore High Court (who later rose to the office of the Chief Justice of the Supreme Court of Pakistan) who presided over the Court of Inquiry set up by the Government of Punjab, to enquire into the Punjab disturbances on 1953, in his report - commonly known as `Munir Report' - describes as `vile and unfounded' the charges levelled against the Ahmadiyya Muslim Community that the district of Gurdaspur was assigned to India by the Award of the Boundary Commission because of the gratitude adopted by the Ahmadi Muslims and the arguments addressed by Chaudhry Zafarullah Khan who had been selected by Quaid-e- Azam to represent the case of Muslim League before the Commission. He says: "The President of this Court who was a member of that Commission considers it his duty to record his gratitude to Chaudhry Zafarullah Khan for the valian fight he put up for Gurdaspur. This is apparent from the record of the Boundary Commission which anyone who is interested may see. For the selfless services rendered by him to the Muslim Community, it is shameless ingratitude for anyone to refer to Chaudhry Zafarullah Khan in a manner which has been referred by certain parties before the Court of Inquiry." *(Munir Report page 197)*

Chaudhry Muhammad Ali, who in June 1947 was appointed as a member of the Steering Committee of the Partition Council for India and Pakistan, was Secretary General, Government of Pakistan, after the establishment of the new State, became Finance Minister in 1951 and Prime Minister in 1955, while referring to the debate on Kashmir in the Security Council and Pakistan's reply on January 15, 1948 to India's complaint, in his monumental book "The Emergence of Pakistan" states that: "Zafarullah Khan's masterly exposition of the case convinced the Security Council that the problem was not simply one of expelling so

called raiders from Kashmir, as the Indian representative would have them believe, but of placing Indo-Pakistan relations on a just and peaceful basis and solving the Kashmir dispute in accordance with the will of the people of the State."

The Canada Stary Weekly, Toronto, in its issue of May 28, 1949, says: "The man who more than any other single person has put Pakistan on the international map as a force to be reckoned with is Sir Muhammad Zafarullah Khan."

When some disgruntled persons made a row against Muhammad Zafarullah Khan in 1952, the daily Dawn, Karachi, dated May 22, 1952, condemned these elements and observed: "The Pakistani nation cannot be so ungrateful to Chaudhry Muhammad Zafarullah Khan (who is serving her with great sincerity and devotion) as to be misled by the uproar of a handful of reactionaries - uproar of a small number of people who are prisoners of their own obscurantism."

Chaudhry Muhammad Ali, a former Prime Minster of Pakistan, already mentioned above, in his letter to Muhammad Zafarullah Khan, dated October 3, 1955, expresses his "deep sense of gratitude and admiration for the disinterested and untiring way, you are continuing to serve Pakistan and the cause of Islam." He adds "It was very good of you to have visited Syria and Lebanon and done so much for Pakistan and I might add Islam."

Syed Sharifuddin Pirzada, a former Foreign Minister of Pakistan and President of the Pakistan Legal Aid Association, says: "From Sialkot to the Security Council, from Round Table Conferences to international conferences, from the Join Parliamentary Committee on Constitutional Reforms to the Constituent Assembly of Pakistan, from the Viceroy's Executive Council to the Pakistan Cabinet, from the Indian Assembly to the General Assembly of the United Nations and from the Federal Court of the sub-continent to the International Court of Justice, Chaudhry Zafarullah's contribution is clean and consistent, creditable and commendable." *(Dawn, Karachi, March 3, 1964)*

Former Prime Minister Zulfikar Ali Bhutto sent a message of appreciation to Chaudhry Muhammad Zafarullah Khan on his retirement from the President-ship of the International Court of Justice at The Hague. His message read: "I wish to convey to you our deep appreciation for the services you have so selflessly rendered over several decades to the people of Pakistan as well as to the international community. As a leading member of the political movement, which led to the achievement of a homeland of the Muslims in the sub-continent and earlier as President of the All India Muslim League in 1931, you played a very significant role in the creation of Pakistan. As Foreign Minister of Pakistan for the first seven years after the birth of the country, you helped in establishing Pakistan as a state which commanded respect abroad and whose voice carried weight in international forums. Your services to Pakistan, however, did not end there. As President of the UN General Assembly and as a judge of the International Court of Justice you not only served the international community as a whole, but in doing so enhanced the prestige of Pakistan. I can say with full confidence that all of us shared the pride that one naturally felt at the respect you commanded in the international community and the United Nations in your various capacities."

Services to the Muslim World

Muhammad Zafarullah Khan's logical and forceful advocacy of the cause of the Arabs in

particular, and his support to the aspirations of the subject nations of Africa and the Third World, in general, on the forum of the United Nations and outside it, won him universal appreciation and respect.

The Statesman, Delhi, dated October 8, 1947, editorially observes: "For the first time the voice of Pakistan was heard in the counsels of the United Nations on a burning topic of world-wide significance when leader of this country's delegation, Chaudhry Zafarullah Khan, addressed the United Nations Palestine Committee at Lake Success on Tuesday. It was a telling speech which tore into shreds the specious pleas put forward by the advocates of the partition of Palestine. Chaudhry Zafarullah did not merely indulge in rhetoric when he described the partition plan as `physically and geographically a monstrosity', he proceeded to prove this by unassailable arguments. Answering the contention that the migration of more Jews into Palestine should be permitted because the Jewish displaced persons desired to go to that country, Pakistan's spokesman asked whether the Americans would consent to relax or abrogate their own immigration laws if displaced persons of various other nationalities desired to enter the United States and settle there? Would America, he further asked, agree to take in the five million displaced persons of the Punjab if they desired to leave the scene of their suffering and cross over to the United States. We have little doubt that the Arabs will rejoice to find the voice of Pakistan so powerfully raised in the United Nations in defence of their cause. The addition of the independent sovereign state of Pakistan to the comity of free Muslim peoples of the World is already beginning to have its effect on international affairs," the paper concluded.

The same paper in its issue, dated October 11, 1947, quotes "an Arab Spokesman" on Muhammad Zafarullah Khan's speech before the Palestine Committee of United Nations General Assembly, on October 7, 1947, as saying: "It was a most brilliant and exhaustive survey of the Arab case regarding Palestine that I have ever heard."

In one of his letters in Urdu dated March 6, 1948, addressed to a Pakistani, Khawaja Hassan Nizami, the well-known Muslim divine of Delhi, in reference to the brilliant advocacy of the Palestine cause by Muhammad Zafarullah Khan at the United Nations, writes: "The fact of the matter is that Chaudhry Zafarullah Khan has done a job for which 80 crore Muslims of the World owe him a debt of gratitude. I never hesitate to mention this fact to all, the intelligentsia and the common people alike. Even in my speeches at big public gatherings. I freely express this view."

His Majesty King Faisal-al-Saud, who in his capacity as Foreign Minister of Saudi Arab headed the Saudi Arabian delegation to the United Nations, in a letter, dated May 5, 1948, to Muhammad Zafarullah Khan, thanked him `for your close co-operation and the noble stand which your Excellency has taken, not only during the meeting but since the question of Palestine has been put before the United Nations. Allow me to state that your high principles have created a desire on the part of all righteous persons to identify themselves with the efforts of your Excellency, not only on behalf of the Arabs, but Muslems all over the world as well', the letter adds.

An outline of Early Islamic History

by N. R. A. G. Soofi

Part I I

Hounded out of Taif

The Prophet صلى الله عليه وسلم found little response in Mecca. At the time of Hajj the Arabs came to visit the Kaaba from different places. He went round their camps and called each tribe to Islam. The Quresh had their men everywhere. No one heard him. He next turned to Taif. It was a big town, some sixty miles to the south-east of Mecca. He stayed there for ten days. He met the chiefs of the city. They all laughed at him. Abdial, the leading man of the town, told him to depart. Then he set the young men of the locality at him. They stoned the Prophet صلى الله عليه وسلم for three miles. Ten miles outside the town, the Prophet صلى الله عليه وسلم rested for a while in a garden. Rejected and forlorn, he prayed to God for help. Then an angel appeared before him and said to him,

"I would like to crush these people between two hills."

The Prophet صلى الله عليه وسلم told him,

"Nay, their children might yet worship the true God."

"There is something lofty and heroic in this journey of Muhammad to Al-Taif; a solitary man, despised and rejected by his own people, going boldly forth in the name of God, like Jonah to Ninevah and summoning an idolatrous city to repent and support his mission. It sheds a strong light on the intensity of his belief in the divine origin of his calling." [Life of Muhammad, by Sir William Muir, pp. 112-113]

In the face of the bitter hostility, and in the midst of all his grief, the Prophet صلى الله عليه وسلم did not lose heart. He again went round the tents of the tribes who had come again on the annual Pilgrimage to the Kaaba. Abu Lahab and Abu Jahl were not far behind. They would warn people and say "hear him not. He has given up his religion. He wants you to do the same."

The Prophet صلى الله عليه وسلم met there some tribesmen of Yasreb or Medina. They were six chiefs of Khazraj tribe. He read to them the Quran. He spoke to them of Islam. They had had heard the Jews of their town say that time was ripe for a Prophet to appear. They said to one another, "Let the Jews not be the first to accept him." They all became Muslims. They were Abu Amama, Asad bin Zarrara, Auf bin Haris, Rafi bin Malik, Qutba bin Amir, Uqba bin Amir and Jaber bin Abdullah.

At the time of the next Hajj five of these men came back from Yasreb. With them were seven more. Some belonged to the influential Aus tribe. They met the Prophet صلى الله عليه وسلم at Aqba, a hill outside Mecca. They embraced Islam at his hands. This is called the Baiat Aqba Ula – the first allegiance pact at Aqba. The Prophet صلى الله عليه وسلم sent them Musab bin Umair to teach them the Quran and the disciplines of Islam. Soon the new religion had many new followers in Yasreb (Medina). Saad bin Maaz, the chief of Aus, became a Muslim. His whole tribe followed him. Usaid, the chief of Abdul Ashhal, also accepted Islam.

Invited to Medina

More men came from Yasreb to meet the

Prophet صلى اللّٰه عليه وسلم at the time of the next Hajj. The Prophet صلى اللّٰه عليه وسلم was now ready to leave Mecca. God had commanded him to depart to Yasreb. Seventy men met him where they had met last year. The Prophet's صلى اللّٰه عليه وسلم uncle Abbas (ra) was present on the occasion. He said to the tribes of Yasreb,

"Muhammad is loved by his family. They have been with him through thick and thin. Now he wants to leave Mecca and go over to you. You will have to guard him well against every enemy. If you can accept it, and If not, then say it now".

Albaraa, an old chief, said, "We would like to hear the Prophet صلى اللّٰه عليه وسلم." The Prophet صلى اللّٰه عليه وسلم said, "I only want you to guard me as you would guard your relations."

Albaraa took the hand of the Prophet صلى اللّٰه عليه وسلم in his own hand and said, "By Allah, we shall guard you with our lives."

The Prophet صلى اللّٰه عليه وسلم then said, "Your blood will be my blood. Your friends will be my friends. Your enemies will be my enemies."

Then Abbas bin Obada, chief of Yasreb, said to his men,

"Do you know what it means? You should be ready to fight every black or red and make every sacrifice." They all answered, "We know."

Prophet صلى اللّٰه عليه وسلم told them, "They will have God's Paradise in return." They answered, "We agree, O Prophet of God, give us your hand." The Prophet صلى اللّٰه عليه وسلم did. They all promised to obey him. This is called the Baiat Aqba Sani (the second allegiance pact at Aqba). The Prophetصلى اللّٰه عليه وسلم then chose twelve leaders from among them.

Plot to Kill Muhammad صلى اللّٰه عليه وسلم

The Quresh came to know of this meeting. They made enquiries. They could get no proof but they were alert. The Prophet صلى اللّٰه عليه وسلم told Muslims to leave for Yasreb. Most of them went away. Only the Prophet صلى اللّٰه عليه وسلم, his family, Ali and some poor Muslims were left behind. The Quresh saw the Prophet صلى اللّٰه عليه وسلم was friendless. They thought they could finish him now, believing that Islam would then die soon. They met together and agreed to kill him. One man from each family was chosen for the job. These men were to attack the Prophet صلى اللّٰه عليه وسلم together. The Prophet صلى اللّٰه عليه وسلم's family would not fight back everyone, they believed. God commanded the Prophet صلى اللّٰه عليه وسلم to leave Mecca at once. He went straight to the house of Hadhrat Abu Bakar (ra) and told him that he had been ordered to depart for Medina.

"Will you not take me with you, O Prophet صلى اللّٰه عليه وسلم of Allah?" asked Abu Bakr. "I will," said the Prophet صلى اللّٰه عليه وسلم. Hadhrat Hadhrat Abu Bakar (ra) was moved to tears of joy. He said, "I have two camels ready, one for each of us."

The Prophetصلى اللّٰه عليه وسلم Leaves Mecca

The Quresh kept a vigil around the house of the Prophet صلى اللّٰه عليه وسلم. They were waiting to lay their swords on him. The Prophet صلى اللّٰه عليه وسلم asked Hadhrat Ali (ra) to sleep in his bed. He then departed. The Quresh did not expect that he would leave so early. They were hardly aware of him when he went out from their midst. He met Hadhrat Abu Bakar (ra), waiting on the way, as arranged before. Both made for the cave Saur, a cosy hide-out three miles south of Mecca. The Quresh found Ali in the Prophet صلى اللّٰه عليه وسلم's bed. They were mad with anger and beat him mercilessly. The placed a reward of 100 camels for anyone who would bring Muhammad back dead or alive. Many men set out to win the prize. The search grew hot. The Quresh soon reached the mouth of the cave. They found a spider's web across it. They also found a pigeon's nest on a branch of the tree

that shaded the cave. The guide of the Quresh said,

"Muhammad is either in the cave or has gone up to the heaven."

Nobody looked down into the cave. The Prophet صلى الله عليه وسلم and Hadhrat Abu Bakar (ra) could see the men outside. They could see their feet. Hadhrat Abu Bakar (ra) felt scared on account of the Prophet صلى الله عليه وسلم. He spoke out his fear to him. The Prophet صلى الله عليه وسلم said, "Fear not, for surely Allah is with us both."

The Prophet صلى الله عليه وسلم and Hadhrat Abu Bakar (ra) left the cave after three days. On the way they were overtaken by one Suraqa bin Malik. He was pursuing them on horseback. His mount stumbled three times. Suraqa took fright at this and calling them, sought peace. He told them that he had come to win the reward set on their heads. But, he said, he had changed his mind. He then rode back. The Prophet صلى الله عليه وسلم said to him, "O Suraqa, how will you feel with the bangles of Hormoz on your wrists?" "Hormoz, the Emperor of Iran?" asked Suraqa. "Yes," said the Prophet صلى الله عليه وسلم. Suraqa stood rooted to the spot in utter amazement.

Welcome to Medina

After a hard journey of eight days, the Prophet صلى الله عليه وسلم reached Yasreb. It was the 20th day of September 622. The people of the town had learnt of his departure from Mecca. There were expecting him. They kept turning out en masse for several days to receive him. One day a Jew espied from his house a party dressed in white. He shouted at the top of his voice:

"O people of Arabia, there comes the man you have been waiting to see."

Soon the whole of Yasreb resounded with the cries of Allah-o-Akbar (Allah is great). Big crowds rushed to welcome the Prophet صلى الله عليه وسلم. They went wild with joy. Yasreb had never been so happy before. The Prophet صلى الله عليه وسلم then proceeded to Quba. Kalsum bin Alhadam, chief of the place, gave him a big welcome there. The Prophet صلى الله عليه وسلم put up at his house. The first thing he did there was to build a mosque. It was called Masjid-i-Quba.

Yasreb was now called Madina-tul-Nabi, the city of the Prophet صلى الله عليه وسلم. Muslims of Medina were called Ansar (helpers). And the refugee Muslims were called Muhajirs. Every Ansar family wanted the Prophet صلى الله عليه وسلم to stay with them. He chose to put up with Banu Najjar, the relations of his grandfather Abdul Muttalib.

Friday Congregational Prayers

After about ten days, the Prophet صلى الله عليه وسلم moved from Quba mounted on the back of a camel. Ansars and Muhajirs followed him. On the way he stopped for Juma – Friday congregational prayers. From that day, Juma prayer has become a regular weekly worship in Islam. On the way to Medina proper the Prophet صلى الله عليه وسلم was warmly greeted by groups of Ansar. Women and little girls sang with joy:

"The full moon has arisen on us from the top of mount Vida.
It is our duty now to give thanks to God."
When he reached the quarter of Banu Najjar, the girls chanted merrily:

"We are the girls of Banu Najjar.
How good the Prophet صلى الله عليه وسلم will be our neighbour."

Now the question was where the Prophet صلى الله عليه وسلم would stay. He said his she-camel would sit where God wished him to stay. The animal sat down in an open space. The Prophet صلى الله عليه وسلم dismounted and asked, "Who lives near here?"

Abu Ayub Ansari came forward saying, "O Prophet صلى الله عليه وسلم of Allah, this is my house and this is my door, pray and step in."

The Prophet صلى الله عليه وسلم stayed there for seven months. Abu Ayub Ansari and Saad bin Obada served him with meals and felt greatly honoured for it.

Soon after his arrival in Medina, the Prophet صلى الله عليه وسلم sent Zaid bin Haris to Mecca to fetch his family. After a few days he returned with members of the Prophet's صلى الله عليه وسلم household. Ali reached Medina three days after Prophet's صلى الله عليه وسلم arrival.

The Prophet's صلى الله عليه وسلم Mosque

The Prophet صلى الله عليه وسلم bought the land where his she-camel had stopped and where he had dismounted. Here he built the Masjid Nabavi, the Prophet's صلى الله عليه وسلم Mosque and a one room house for himself. In one corner he built a shed or suffa for the poor refugees, the Muhajirs who were without means. The Prophet صلى الله عليه وسلم provided victuals, often starving himself to feed them. The Ansar brought for them dates and other eatables. They lived a life of prayer and devotion and kept the Prophet's صلى الله عليه وسلم company day and night.

The Prophet's صلى الله عليه وسلم Mosque was his court, his prayer-hall and his council room. Here he trained soldiers and here he kept his prisoners of war. Here he received embassies.

The call to prayer was simple in the beginning. Later the present Azan became the call for the five daily prayers and Bilal, an African convert, became the first Moazzin (caller). The Prophet صلى الله عليه وسلم gave the first place to prayer in all the duties. This, he said, was the badge of a Muslim, which distinguished him from others and led the faithful to the summit of true felicity.

Life in Medina

Medina is an old town. It lies some two hundred miles north of Mecca across the trade route between the Hijaz and Syria. Cold in winter and hot in summer, Medina has plenty of rain. It is a valley dotted with hills. People lived there in villages. Each tribe had his own village, its own fort. There were Jews and pagans. Jews had three tribes – Banu Nadhir, Banu Quraiza and Banu Qainqa. The pagan tribes were Aus and Khazraj. Jews were smart traders. They held great power. There had been plenty of trouble between Jews and pagans. Jews succeeded in dividing pagans, making them fight among themselves. There was a big war between Aus and Khazraj. It is called the war of Buas. The Banu Qainqa Jews aided the Khazraj and Banu Nadhir and Banu Quraiza Jews helped the Aus. There was much killing. When both Aus and Khazraj became exhausted, they realized their mistake and made peace. Abdullah bin Ubayy bin Salul became their chief. It was at this time that Islam made its way into Medina.

The Jews did not like the new religion. Abdullah bin Ubayy bin Salul did not like the Prophet صلى الله عليه وسلم. The Quresh were bitter enemies of Islam. The future of Medina was in the hands of God. Muslims were no doubt comparatively safe now. But security was yet far away. The drums of war could be heard from a distance.

The Ansar treated the Muhajirs with great kindness. They gave them equal share in their trade, in their gardens and in their crops. The Prophet صلى الله عليه وسلم formed bonds of brotherhood between two groups. One Ansari and one Muhajir were made brothers. The Muhajirs started business and some grew well off. They all lived as good Muslims loving one another like real brothers.

The Medina Pact

Next the Prophet صلى الله عليه وسلم made a pact with the Jews and the other tribes of Medina. It was agreed that both non-Muslims and

Muslims should live peacefully. Both should enjoy freedom of faith. Both would respect life and property of each other. In all disputes the Prophet صلی اللّٰہ علیہ وسلم was to be Judge. Nobody was to go to war without his consent. Parties to the pact were to fight together against their enemies. Both agreed to defend Medina. The Jews promised not to aid the Quresh or their friends. Islam now had a state and a government. It had now a law and it had a head, the Prophet صلی اللّٰہ علیہ وسلم.

Meccans Prepare for War

The Quresh were very furious that the Prophet صلی اللّٰہ علیہ وسلم had escaped from Mecca, his friends had found refuge in Medina and Islam had found a home. It had found a following. They decided to fight. So they began to get ready. They made friends with many tribes. They sent their agents all over Arabia to war against the Prophet صلی اللّٰہ علیہ وسلم. They wrote a letter to the people of Medina which said:

"Fight Muhammad or at least turn him out of your town. Otherwise we will wage war on you. Then we will slay all your men take away your women."

The Meccans also changed their normal caravan routes and took to routes lying through areas around Medina and incited local tribes against Muslims. Muslims were in great fear. They had to keep watch at night. Some were armed even when asleep. The Prophet صلی اللّٰہ علیہ وسلم would keep awake the whole night. Almost a whole year went by in this manner. God then commanded Muslims to prepare to meet force with force. They were few and the Quresh were many. They were poor and the Quresh were rich. They were without friends. The Quresh had all Arabia with them. But God promised them victory. For, they were not the first to draw the sword. They had faith in the word of God and His great Prophet صلی اللّٰہ علیہ وسلم. They had been forced out of their homes. They had lost everything. All they wanted was peace. But the Quresh wanted their blood. Muslims were helpless. The Quresh were active among the tribes. The Prophet صلی اللّٰہ علیہ وسلم too was alert. He took very wise step to meet the enemy.

1. He sent out small scout parties to report on enemy movements in the territory.

2. He made treaties of friendship with tribes around Medina.

The Quresh were on the war path. Their letter to the chiefs of Medina had not been answered. They decided to attack Medina. First a small party of Meccans raided a place three miles outside the town. It made off with some camels belonging to Muslims.

The First Battle of Islam

This was the second year of the Hijrah (Prophet's صلی اللّٰہ علیہ وسلم escape from Mecca). Muslims were commanded to turn their faces to the Kaaba, the Holy House at Mecca, instead of Bait-ul-Muqaddus, the Holy Place in Palestine. The Qibla (point of attention in prayer) was thus changed. Also fasting was made compulsory during the month of Ramadhan. The year is important for other things too. For the first time in the city, courts started functioning, hygienic measures were introduced, lanes were widened and arrangements made to promote literacy, laws regulated the rights and duties of slaves, and people were enjoined to commit to writing all civil contracts.

Yet another great thing happened during the year. Muslims and the Quresh fought their first battle at Badr. The Prophet صلی اللّٰہ علیہ وسلم learnt that the Quresh were on their way to Medina with a big army. He started to meet the enemy far away from the town. He also came to know that a big trade caravan of the Quresh was on its way to Mecca; the Meccan army was there ostensibly to protect it. The Prophet صلی اللّٰہ علیہ وسلم was prepared to his best as he could but he had

not many means for an armed conflict. He had not many men either. Muslims were prepared to meet only the caravan. They were not in a position to meet the Quresh army.

The Meccans had raised a big force. They had enlisted every fighting man. Only two chiefs of the town were not willing to join them. One was Abu Lahab, an uncle, but a great enemy of the Prophet صلی اللہ علیہ وسلم. His sister had had a fearful dream so he was frightened on that account. The other was Umaiyya bin Khalaf, another bitter enemy of Islam. He greatly feared death. He had learnt that Prophet صلی اللہ علیہ وسلم had predicted that he would die in the battlefield. He knew the Prophet صلی اللہ علیہ وسلم spoke the truth but he was forced to join the army against his will.

Before the Prophet صلی اللہ علیہ وسلم took to the field, he wanted to know the mind of the Muslims. The Muhajirs were eager to lay down their lives at his command. The Ansar were no less willing. When asked, their chief, Saad bin Moaz, said,

"We are with you, wherever you go, o Prophet صلی اللہ علیہ وسلم of Allah! If, you tell us to jump in the sea, by God, we will."

The Prophet صلی اللہ علیہ وسلم was highly pleased. He told them that God had promised him a great victory. When they reached the valley of Badr, they found the enemy camp already there. Its force numbered one thousand. The Muslims numbered 313 in number. The Quresh had 800 mounts, the Muslims had only 30. Three hundred of the enemy had armour, of the Muslims only two.

The follower of the Prophet صلی اللہ علیہ وسلم camped close to the enemy. A pavilion shaded the Prophet صلی اللہ علیہ وسلم where he and Hadhrat Abu Bakar (ra) spent the night together. The Prophet صلی اللہ علیہ وسلم prayed throughout the night and the next day. It was the 17th of Ramazan. Soon after sunrise the enemy made advance. Some of them came to the spring to fetch water. Muslims made to stop them. But the Prophet صلی اللہ علیہ وسلم said, "No, let them have access to the water."

The Quresh sent out one Umar bin Wahab to do scout duty. He went round the Muslims on horseback. He returned to the Quresh in a state of panic. He said,

"O Quresh I did not see men on the mounts, I saw death riding on the backs of camels."

The first of the enemy force to seek battle were Utba, Shaiba and Walid. The Prophet صلی اللہ علیہ وسلم ordered Hamza, Ali and Ubaidah to meet them. Hamza and Ali killed all three of them. Ubaida was fatally wounded. Then the Quresh made a general attack. The Prophet صلی اللہ علیہ وسلم, who watched from his tent, prayed thus:

"O Lord, make good Thy promise. If today this party of Muslims is wiped out, there will be none left to worship Thee."

Abu Jahl was also praying. His prayer was: "O God, if we are in the wrong then stone us from above or punish us otherwise."

First Victory of Islam

Both were heard. The Muslims won, the Quresh lost the battle. Musilms fought with great courage. Two Ansar youth rushed to the spot where Abu Jahl had taken his position. In an instant they cut him down. The Prophet صلی اللہ علیہ وسلم then ordered a general attack. Muslims fell on the enemy like lightning and the Quresh fled, seventy were taken prisoner and as many lay dead. Among them were 24 leading chiefs. Umaiyya bin Khalaf was one of the casualties. Thus was cut off the root of Meccan strength. The dead Quresh were buried in one pit. The Prophet صلی اللہ علیہ وسلم addressing the dead enemy, said, "Did you find true the promise God had made to you? Well, I found His promise to me

true."

Then he said, "O ye who lie in the pit, you were bad relations of your Prophet. You rejected me, others accepted me. You turned me out of my home, others gave me shelter. You made war on me, others aided me."

Grief in Mecca

Only fourteen Muslims were martyred in the battle. There was great joy in Medina. There was great grief in Mecca. The star of the Prophet صلى الله عليه وسلم was up. The name of the Quresh was mud. They forbade all mourning and pledged to wipe out their shame with revenge and will then and only then mourn their dead. But many had lost their sons, brothers, fathers and many their husbands. They could not bear the grief in silence for long. It is said that a man named Aswad once heard a woman weep. He had lost two sons and a grandson in Badr. He asked his servant to enquire if mourning had been permitted. He said if it was so, he would like to cry. "There is a fire burning inside me. I would love to weep to my heart's content." The servant returned with the answer that woman had lost her camel and was therefore crying. Aswad was a poet. He at once uttered these lines:

"O woman, thou art weeping over the loss of a camel. Its grief is keeping thee from sleep. If thou must weep, then weep over Badr where our luck failed us. Aye, if thou must weep, then weep over my Adil and weep over my Harith, who was a lion among lions."

Then there followed general mourning in Mecca. The only house that did not join was that of Abu Sufiyan. His wife Hinda would not shed a tear. She had lost her father and two brothers in Badr. "Tears cannot put out the fire of my grief," she said, "If they could, I would shed plenty."

She wanted them to go to war against Muhammad and so did many others. Mecca made ready for revenge. It was to be a great battle. They wanted to finish the Muslims! So they made big preparations.

For the Muslims, it was a great honour to have fought in Badr. Saad bin Abi Waqas was one of them. He was young when he took part in the battle of Badr and died at the age of eighty. Before his death, he asked for the cloak he had worn at Badr, which he had kept safe. He put it on when he was dying. He said he had saved it for that day. He was buried in the same cloak.

Humane Treatment of enemy P.O.W's

The Prophet صلى الله عليه وسلم ordered that the prisoners of war should be treated with kindness. At that time prisoners of war were dealt with very savagely. They were kept as slaves and used as beasts. The Prophet صلى الله عليه وسلم was the first man in history to give prisoners of war humane treatment. He ordered that they should be set free on payment of ransom. Some prisoners were asked to teach Muslims how to read and write. This duty was in turn to earn them their freedom. Abbas, an uncle of the Prophet صلى الله عليه وسلم, who had been forced to join the Meccan army, was taken a prisoner. He was bound up like the others. He felt pain and moaned at night. The Prophet صلى الله عليه وسلم felt very uneasy on that account and the Muslims noted this. They at once loosened the bonds of Abbas. He felt at peace. When he did not moan any more, the Prophet صلى الله عليه وسلم knew the reason why. He ordered all the prisoners to be treated alike. Soon the bonds of all were made loose. Muslims were very good to treat the Quresh prisoners of war. They gave them food and starved themselves. They gave them mounts and themselves walked on foot.

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Tommy Kallon Sb

Qaid Ishā'at
Mahmood Ali Mirza Sb

Add Qaid Ishā'at
Muhammad Ishaq Nasir Sb

Zaeem-e-Ala Muqami (Fazal Region)
Mehmood Ahmed Sb

Muavin Sadr
Humayun Chughtai Sb

Muavin Sadr
Waseem Zahid Sb

Muavin Sadr
Mubarik Cheema Sb

Auditor

Miyan Mansur Mannan Sb

Rukne Khasoosi
Imam Ataul Mujeeb Rashid Sb

Rukne Khasoosi
Sir Iftikhar Ahmad Ayaz Sb

Rukne Khasoosi
Ch Waseem Ahmed Sb

Rukne Khasoosi
Chaudhary Rafiq Javaid Sb

May Allah enable all to serve to the best of their abilities. With request for prayers.

Dr Ch Ijaz Ur Rehman
Sadr Majlis Ansarullah UK

Regional Nazimeen-e-Ala

Regional Nazim e Ala Baitul Futuh	*Naveed Zafar Sb*
Regional Nazim e Ala Tahir	*Mubashar Ahmad Sb*
Regional Nazim e Ala Noor	*Ahmad Naseer Ud Din*
Regional Nazim e Ala Masroor	*Azhar Mustafa Sb*
Regional Nazim e Ala South	*Nasir Ahmed Malik Sb*
Regional Nazim e Ala East	*Rana Abdul Wadood Sb*
Regional Nazim e Ala Middlesex	*Umar Khan Sb*
Regional Nazim e Ala Islamabad	*Ataul Qudoos Sb*
Regional Nazim e Ala Hertfordshire	*Haseeb Zafar Sb*
Regional Nazim e Ala Midland	*Syed Imtiaz Ahmed Sb*
Regional Nazim e Ala North West	*Muhammad Kashif Sb*
Regional Nazim e Ala North East	*Rashid Amini Sb*
Regional Nazim e Ala South West	*Munawar Ahmed Mughal Sb*
Regional Nazim e Ala Scotland	*Tahir Naseem Ahmed Sb*

Hazrat Khalifatul Masih V ايده الله تعالىٰ بنصره العزيز has graciously approved the following Executive Committee for Charity Walk for Peace 2018:

Charity Walk for Peace Executive Committee 2018

Chairman:	*Zaheer Ahmed Jatoi Sb*	Member:	*Mubashar Siddiqui Sb*
Vice Chairman:	*Rafi Ahmad Bhatti Sb*	Member:	*Waseem Azhar Sb*
Secretary:	*Fazal Imran Sb*	Member:	*Ashfaq Ahmad Khan Sb*
		Member:	*Amanullah Khan Sb*
Treasurer:	*Jahangir Tariq Sb*	Member:	*Khalil Yousaf Sb*
		Member:	*Tayyab Ahmed Sb*

May Allah enable all to serve to the best of their abilities. With request for prayers.

Dr Ch Ijaz Ur Rehman
Sadr Majlis Ansarullah UK

Coffee Evening By Majils Ansarullah Morden South





A coffee evening was organized by Majlis Ansarullah Morden South at Morden Library on Saturday 18th November 2017.

Ansar brothers were encouraged to invite their neighbors and Tabligh contacts to the event.

A Tabligh stall was set up to provide information about the Jamaat and Baitul Futuh mosque. An exhibition of Humanity First displaying different projects all over the world was also set up. Participants showed a keen interest in this project.

A stall of the charity, McMillan Cancer Support, was set up by the charity to provide information about the organization and to help raise funds.

Over 80 people visited the coffee evening and saw the Humanity First exhibition and expressed interest in our humanitarian efforts. Visitors were also presented with our literature.

Over 40 Ansar and their families volunteered to organise the coffee evening.

Waqare Amal By Fazl Region For Road Cleaning Around Fazl Mosque



Fazl Region Ansarullah had an opportunity to arrange Waqare Amal on 23rd November, 2017.

It was observed by the Zaeeme Aala, Muqami, that due to Autumn a lot of leaves had piled up on roads and foot paths around the Fazl Mosque, which was undesired and could cause accidents.

A total number of sixteen Ansar brothers joined in this activity and cleared the area, which was much appreciated by the local residents and neighbours. One of the neighbours joined us in the activity and appreciated our team work.

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Majlis Ansarullah USA's Visit to the UK

















Charity Walk Cheque presentation at the Palace of Westminster (The House of Lords) Charity Walk for Peace UK

The annual Charity Walk for Peace was held in May 2017, at the Docklands in the City of London. The aim of this fundraising event was to provide financial support to charities which rely on funds from such events.

On 6th December 2017, Charity Walk for Peace hosted a Cheque Presentation event at the Houses of Parliament.

This event was held at the Palace of Westminster in Central London. Over £685,000 has been raised from this year's charity walk which was distributed among 114 UK based charities. To date over £4.2 Million has been raised by Charity Walk for Peace and donated to 364 UK Charities based over the years.

The donations included £250,000 raised for Royal British Legion Poppy appeal, £125,000 for Masroor Institute of Ophthalmology in Burkina Faso, a state of the art teaching hospital being built by Majlis Ansarullah UK, £58,000 for Humanity First Water for Life Project, £ 25000 for Humanity First to Build a School Project and many more.

This was followed by an introductory address by the President of the Ahmadiyya Mulsim Elders Association, Dr Ijaz Ur Rehman. In his address Dr Rehman thanked all the volunteers and charity partners who made this year's walk a success and brief update on funds raised.

He was joined by other MPs, Lords and Mayors who thanked the Ahmadiyya Muslim Community for its continued efforts in serving mankind. They also expressed their gratitude for such events, which breaks down barriers between people from all walks of life, extending the true essence of uniting communities.

The national president of Ahmadiyya Muslim Association UK, Mr Rafiq Ahmad Hayat, delivered the keynote address. In his address he acknowledged the efforts of the community to succeed in raising a large amount of funds that were distributed among the various charities. He paid particular recognition to the charities and individuals who give up so much of their time to help humanity in any way they could, especially in areas of conflict thorough the world.

The event was attended by 9 Members of Parliament, 4 Lords, 7 Mayors, and representatives of the Air force, various dignitaries and representatives of over 70 charities.


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Midland Regional Tabligh Training Class



A Regional Tabligh Training class was held in the Midlands for Wolverhampton and Walsall.

Ansar brothers from both Majalis attended the class. We discussed the importance of Tabligh in our Jamaat and discussed a national Tabligh plan. It was attended by 13 Ansar members.

The regional team also visited Nottingham to meet with Ansar and also held a Tabligh training class.

Majlis Ansarullah Birmingham Central



On Friday 13, October 2017, Majlis Ansarullah Birmingham Central held a street party. It was arranged for football match viewers on the side gate of Dar ul Barakaat mosque.

By the Grace of Allah, the response was very good and the visitors appreciated our efforts to promote harmony in society. Two visitors also gave their contact details for further contact.

Birmingham West Majlis
Village Exhibition Report Romsley and Hunnington

By the Grace of Allah, Majlis Ansarullah Birmingham West organised its 3rd village Tabligh exhibition in Romsley and Hunnington village on Saturday 21st October, 2017.

Romsley is a village and civil parish in the Bromsgrove District of Worcestershire, England on the east side of the Clent Hills. It is about 4 miles south of Halesowen and about 6 miles from Baitul Ghafoor Mosque with a population of over 1600 people.

A hall was booked in St. Kenelm church. St. Kenelm was an Anglo-Saxon saint. This church dates back to the eleventh century and became Romsley's Parish Church in 1841.

In the hall pop-up banners were set up and translations of the Holy Qur'an were displayed. Stalls for Review of Religions and Humanity First were set up along with stalls for Jamaat literature. Some guests asked various questions and were provided with answers.



The exhibition was attended by 12 local residents including representatives from different churches. Sixteen members helped to organize the exhibition. We received positive responses from the guests.

One of the guests said: "I think the idea of such events throughout the country would help to create a happier, safer world."

Another guest stated:

"We would like to take the opportunity to thank you for your efforts to make such an important contribution to social harmony."

Quran Exhibition by Majlis Tooting



By the Grace of Allah, on the 10th September 2017, Majlis Tooting got an opportunity to organise a Quran exhibition in Caterham Village at Caterham Community Centre, High Street.

The purpose of such exhibitions is to spread the true message of Islam and to eliminate misconceptions.

On the stalls, copies of the Holy Quran and other books published by the Jamaat were displayed, with pop up banners showing the positive message of Islam. Throughout the day, Ansar held short seminars on the topic 'Islam means peace'.

5 Ansar along with local Murabbi Sharjeel Sheikh received guests and showed them around. The guests appreciated the efforts and gave positive feedback.

Majlis Ansarullah Tahir Region Tabligh Training Workshop

A tabligh training workshop was held on 22nd November 2017 at Community Centre, Garrett Lane.

Guest Speakers were Shakeel Ahmad Butt, Qaid Tabligh UK, and Mashood Ahmad who gave presentations on future plans and how to establish individual contacts. The following topics were discussed:

1. Greeting card presentation to neighbours and contacts in the city and villages from 1st December
2. New leaflet, "The Promised Messiah" to be distributed at stalls in the city and village as part of a new campaign.
3. Another new flyer, "Jamaat's web addresses in different languages and contact details" is also to be displayed at stalls.
4. Tabligh guidelines, points of Friday sermon delivered by Huzur-e-Anwar on 8th September 2017 and an English and Urdu flyer are to be given to every Nasir.
5. Seerat-un-Nabi (saw) conventions to be held and non-Ahmadi guests are to be invited.
6. To hold discussions and Q&A sessions.

The workshop was attended by 55 Ansar from all Majalis including regional Amalia.

Naeem Ahmed
Tabligh coordinator Tahir Region






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پوپی اپیل پر مجلس انصاراللہ یوکے کی کامیاب کارگزاری

جنگِ عظیم اوّل کے بعد1921ءمیں اُن فوجیوں کے لئے جنہوں نے جنگ میں حصہ لیا تھا ایک تنظیم قائم کی گئی جس کا نام ’’برٹش لیجن‘‘British Legion رکھا گیا یعنی برٹش فوجیوں کی تنظیم یا فوجی دستہ۔ اِس تنظیم کا بنیادی مقصد یہ تھا کہ جن فوجیوں نے جنگِ عظیم کے دوران اپنے ملک وقوم کی خاطر اپنی جانوں کو پیش کیا تھا اُن کے خاندان جن میں ان کی بیویاں اور بچے شامل تھے کی نگہداشت کے لئے مالی سرمایہ مہیا کیا جاسکے تا کہ وہ خاندان اوران کے بچے کسی محرومی کا شکار ہوئے بغیر اپنی زندگیوں میں آگے بڑھ سکیں۔ بعض فوجی ایسے بھی تھے جو جنگِ عظیم میں زخمی تو نہ ہوئے تھے مگر جنگ کے بعد اُن کے لئے ملازمت کا حصول مشکل ہوگیا تھا کیونکہ وہ اپنی تعلیم یا ملازمت کو چھوڑ کر اپنے ملک کی حفاظت کے لئے سرگرم ہوگئے تھے۔ ایک اندازہ کے مطابق1921ءمیں تقریباً 20 لاکھ لوگ بے روزگار تھے۔ اس وقت تقریباً60 لاکھ لوگ جنگ میں شامل ہوئے تھے جن میں سے تقریباً725,000 واپس نہیں آسکے تھے۔ جو واپس لوٹنے میں کامیاب ہوئے ان میں سے اکثر زخمی تھے اور بعد میں وہ جسمانی طور پر معذور ہو چکے تھے اور اس حالت میں نہیں تھے کہ وہ اپنے خاندانوں کی کفالت کرسکتے۔ اس طرح جنگ کی وجہ سے بہت عورتیں بیوہ ہوچکی تھیں اور بے شمار بچے یتیم ہوچکے تھے یا بوڑھے ماں باپ کا سہارہ چھن چکا تھا۔

جنگ کے بعد فوجیوں کی زندگیوں کو بہتر بنانے کے لئے ایک انگریز جس کا نام ٹام لسٹر Tom Lister تھا اس نے مندرجہ بالا صورتِ حال کے پیشِ نظر اپنے ملک کے عوام کو اس طرف توجہ دلائی اور برٹش لیجن کی بنیاد رکھی۔ ٹام لسٹر نے Poppy کے پھول بنا کرانہیں بیچنا شروع کیا تا کہ اس سے سرمایہ جمع کیا جاسکے اور مندرجہ بالا فوجیوں اوران کے گھرانوں کی کفالت کی جاسکے۔ 1921ء میں اس کام کا آغاز ہوا اور یہ بہت مقبول ہوا اور اب ہر سال نومبر کے مہینہ میں انگلستان میں پوپی ڈے منایا جاتا ہے جس میں بے شمار لوگ رضا کارانہ طور پر یہ پھول فروخت کرتے ہیں اور اس سے آمدہ رقم برٹش لیجن کو دے دیتے ہیں تا کہ سابقہ فوجیوں اوران کے خاندانوں کی اس طرح مدد کی جاسکے کہ وہ معاشرے میں باعزت زندگی گزار سکیں۔

اللہ تعالیٰ کے فضل سے جماعت احمدیہ کے افراد بھی ہر سال اس نیکی کے کام میں حصہ لیتے ہیں اور خدمتِ انسانی کے جذبہ کے تحت بنی نوعِ انسان کی خدمت میں کوشاں رہتے ہیں۔

گزشتہ سال مجلس انصاراللہ کی کوششوں سے ایک لاکھ دس ہزار پاؤنڈز اکٹھے کئے گئے تھے۔ امسال بھی تقریباً دو لاکھ چالیس ہزار پاؤنڈز اکھٹے کئے گئے۔ 26/اکتوبر تا 11/نومبر2017ء مجلس انصاراللہ برطانیہ نے آر بی ایل کے ساتھ مل کر انتہائی سخت سردی میں بعض مقامات پر سارا سارا دن کھڑے ہوکر انصار نے فنڈز جمع کئے۔

مختلف ریلوے سٹیشن، شاپنگ سنٹرز، ایرپورٹ ٹرمینلز وغیرہ پر رقم جمع کرنے کے لئے ڈیوٹی کی گئی۔ مقامی لوگوں نے مجلس انصاراللہ کی ایسے منظّم اور بے لوث خدمات کی بہت تعریف کی۔ راہ چلتے لوگوں نے رک کر ہمارے ڈیوٹی پر مامور انصار بھائیوں کے ساتھ تصویریں بنوائیں۔ بعض لوگوں نے اپنے جذبات کا اظہار لکھ کر کیا۔

بعض جگہوں پر علاقہ کے میئرز اور پارلیمنٹ کے ممبران ہمارے سٹالوں پر تشریف لائے اور دل کھول کر انصاراللہ کی کاوشوں کی تعریف کی۔ ڈیلی میل یہاں کا ایک بہت مشہور اخبار ہے جس نے ہمارے ایک سٹال کی تصویر شائع کی جس میں انصار بھائی مستعدی سے ڈیوٹی سرانجام دیتے ہوئے نظر آرہے ہے اور تعریفی کلمات لکھے۔

ذیل میں مختلف ریجنز میں اکٹھی کی گئی رقم کا گوشوارہ پیش ہے۔

South Region 15000	Masroor Region 20000	East Region 83400
Midland Region 12000	Tahir Region 9000	Baitul Futuh Region 48500
Scotland Region 20000	Noor Region 15500	Fazal Mosque 25000

نیشنل فٹ بال ٹورنامنٹ مجلس انصاراللہ یو کے

امسال اللہ تعالیٰ کے فضل سے قیادت ذہانت وصحتِ جسمانی مجلس انصاراللہ یو کے کو نیشنل فٹ بال ٹورنامنٹ منعقد کروانے کی توفیق ملی۔ٹورنامنٹ کو منعقد کروانے کا ایک مقصد یہ بھی تھا کہ ہر سال بہت سے خدام مجلس انصاراللہ میں شامل ہو رہے ہیں اور ان کی حوصلہ افزائی اور مجلس انصاراللہ کے ساتھ انٹریکشن ہو سکے۔مکرم قائد صاحب ذہانت وصحت جسمانی نے صدر مجلس کی منظوری کے بعد ایک کمیٹی تشکیل دی اور اس ہر ایک ماہ قبل کام کا آغاز کیا۔یو کے بھر کے تمام ریجنز میں رابطہ کیا اور ہر ریجن کو اس میں شمولیت کی درخواست کی۔

طے شدہ پروگرام کے مطابق 19 نومبر 2017ء بروز اتوار ٹورنامنٹ کا انعقاد کیا گیا۔رجسٹریشن اور ناشتہ کے بعد پروگرام کا افتتاح تلاوتِ قرآن کریم سے کیا گیا اور قائد صاحب ذہانت وصحتِ جسمانی نے دعا کروائی اور پروگرام کا باقاعدہ آغاز ہوا۔اس ٹورنامنٹ میں یو کے بھر میں سے کل 12 ٹیموں کے 128 کھلاڑیوں نے حصہ لیا۔پروگرام کے مطابق ٹیموں کو چار گروپس میں تقسیم کیا گیا تھا اس طرح ابتدائی راونڈ میں سے 8 ٹیموں کے درمیان کوارٹر فائنل منعقد ہوئے۔ناشتہ کے بعد پروگرام کا باقاعدہ آغاز ہوا۔جن ریجنز نے اس میں حصہ لیا،ان کے نام درج ذیل ہیں:

Baitul Futuh, Fazl, Noor, Tahir, South, Midlands, Middlesex, North, West, East and National Amila.

ڈیڑھ بجے نماز ظہر وعصر اور طعام کا وقفہ کیا گیا۔گراونڈ میں باجماعت نمازیں ادا کی ۔وقفہ کےبعد کوارٹر فائنلز کا آغاز ہوا اور درج ذیل چار ٹیموں نے سیمی فائنل کے لئے کوالیفائی کیا:

Fazl Region vs Masroor Region & Baitul Futuh Region vs North Region

سیمی فائنل کے ونرز بیت الفتوح اور مسرور ریجنز کے درمیان فائنل منعقد ہوا۔فائنل میچ کے مہمان خصوصی مکرم ڈاکٹر چودھری اعجاز الرحمٰن صاحب صدر مجلس انصاراللہ یو کے تھے۔فائنل میچ کو بیت الفتوح ریجن نے با آسانی جیت لیا۔آخر پر صدر مجلس نے کھلاڑیوں میں انعامات تقسیم کئے اور دعا کروائی اس طرح اس ٹورنامنٹ کا اختتام ہوا۔

اس پروگرام کو کامیاب کروانے میں زعیم اعلیٰ مجلس انصاراللہ فضل ریجن اور ان کیا انصار کو خدمت کی توفیق ملی۔اللہ تعالیٰ ان کی اس خدمت کو قبول فرمائے۔آمین











جلسہ ہائے سیرۃ النبی ﷺ

مجلس انصار اللہ برطانیہ کے زیر انتظام جلسہ سیرت النبی ﷺ منعقد کئے گئے۔ان مواقع پر قرآن کریم کی تعلیمات پر مبنی نمائشیں بھی لگائی گئیں۔اللہ تعالیٰ کے فضل سے ان پروگراموں میں مختلف اقوام سے تعلق رکھنے والے مسلمان اور غیر مسلم افراد شامل ہوئے۔جن میں ایرانی، پاکستانی، صومالین، عرب، ترکش، افریقن، ہندو اور برٹش لوگ شامل ہیں۔اب تک پانچ ریجنز میں سیرت النبی ﷺ کے موضوع پر جلسے منعقد کئے جا چکے ہیں۔ان پروگراموں میں ٹوٹل 215 غیر از جماعت مہمان شامل ہوئے۔اس رپورٹ میں ان پروگراموں کی تفصیل معہ تصاویر پیش ہیں۔

دعا کی درخواست ہے کہ اللہ تعالیٰ محض اپنے خاص فضل سے ان معمولی و حقیر تبلیغی مساعی کو قبول فرمائے اور ان کے بہترین نتائج ظاہر فرمائے۔آمین













مڈلینڈ ریجن

مورخہ 25 نومبر 2017ء کے روز مڈلینڈ ریجن کے تحت Birmingham Mosque میں جلسہ سیرت النبی ﷺ منعقد کیا گیا۔ تلاوت قرآن کریم اور حضرت مسیح موعود علیہ السلام کا نعتیہ کلام اور اس کا انگریزی ترجمہ پیش کیا گیا۔ مکرم عبدالغفار صاحب ریجنل مشنری نے پروگرام کا تعارف پیش کیا۔ مکرم عقیل احمد صاحب ریجنل مشنری نے سیرت کے موضوع A Messenger of all Mankind پر انگریزی میں تقریر کی۔ اس تقریب کی صدارت مکرم سیّد امتیاز احمد صاحب ریجنل ناظمِ اعلیٰ نے کی۔ اس پروگرام میں 21 غیر از جماعت مسلم اور غیر مسلم مہمان شامل ہوئے۔ اس موقع پر تقریباً 30 انصار بھی سیرت النبی ﷺ سے مستفیض ہوئے۔ مہمانوں کی تواضع روائتی کھانوں سے کی گئی۔





نارتھ ویسٹ ریجن

مورخہ 26 نومبر 2017ء کے روز نارتھ ویسٹ ریجن کے تحت Manchester میں جلسہ سیرت النبی ﷺ منعقد کیا گیا۔ تلاوت قرآن کریم اور حضرت مسیح موعود علیہ السلام کا نعتیہ کلام اور اس کا انگریزی ترجمہ پیش کیا گیا۔ مکرمی مرزا نصیر احمد صاحب پروفیسر جامعہ یوکے نے آنحضرت ﷺ کی سیرت اور فیضانِ نبوت کے موضوع پر انگریزی میں تقریر کی۔ اس تقریب کی صدارت مکرم خالد محمود صاحب نے کی اور ان کے ساتھ مکرم شکیل احمد بٹ صاحب، قائد تبلیغ بھی شامل ہوئے۔ اس پروگرام میں 35 غیر از جماعت مسلم اور غیر مسلم مہمان شامل ہوئے۔ اس موقع پر تقریباً 30 انصار بھی سیرۃ النبی ﷺ سے مستفیض ہوئے۔ اکثر مہمانوں نے ختمِ نبوت پر سوالات کئے۔





ساؤتھ ریجن

مورخہ 26 نومبر 2017ء کے روز ساؤتھ ریجن کے تحت Croydon میں جلسہ سیرت النبی ﷺ منعقد کیا گیا۔ تلاوت قرآن کریم اور حضرت مسیح موعود علیہ السلام کا نعتیہ کلام پیش کیا گیا۔ مکرمی فیاض احمد صاحب ریجنل مشنری اور مکرمی ظہیر احمد خان صاحب نے آنحضرت کی سیرت اور فیضانِ نبوت کے موضوع پر تقاریر کیں۔ اس تقریب کی صدارت مکرمی ظہیر احمد جتوئی صاحب نائب صدر نے کی۔ اس پروگرام میں 17 غیر از جماعت مسلم مہمان شامل ہوئے۔ اس موقع پر تقریباً 40 انصار بھی سیرت النبی ﷺ سے مستفیض ہوئے۔ جلسہ سیرت النبی ﷺ کے بعد ایک نعتیہ مشاعرہ بھی منعقد کیا گیا۔ جس میں احمدی اور غیر از جماعت پاکستانی شعراء کرام نے اس میں حصہ لیا۔ مہمانوں کی تواضع روائتی کھانوں سے کی گئی۔





جلسہ ہائے سیرۃ النبی ﷺ

مجلس انصاراللہ برطانیہ کے زیرانتظام جلسہ سیرت النبی ﷺ منعقد کئے گئے۔ان مواقع پر قرآن کریم کی تعلیمات پر مبنی نمائشیں بھی لگائی گئیں۔اللہ تعالیٰ کے فضل سے ان پروگراموں میں مختلف اقوام سے تعلق رکھنے والے مسلمان اور غیر مسلم افراد شامل ہوئے۔جن میں ایرانی، پاکستانی، صومالین، عرب، ترکش، افریقن، ہندو اور برٹش لوگ شامل ہیں۔اب تک پانچ ریجنز میں سیرت النبی ﷺ کے موضوع پر جلسے منعقد کئے جا چکے ہیں۔ان پروگراموں میں ٹوٹل 215 غیر از جماعت مہمان شامل ہوئے۔اس رپورٹ میں ان پروگراموں کی تفصیل معہ تصاویر پیش ہیں۔

دعا کی درخواست ہے کہ اللہ تعالیٰ محض اپنے خاص فضل سے ان معمولی وحقیر تبلیغی مساعی کو قبول فرمائے اور ان کے بہترین نتائج ظاہر فرمائے۔آمین

فضل ریجن





مورخہ 19 نومبر 2017ء کے روز فضل ریجن کے تحت Southfield میں جلسہ سیرت النبی ﷺ منعقد کیا گیا۔تلاوت قرآن کریم اور حضرت مسیح موعود علیہ السلام کا نعتیہ کلام اور اس کا انگریزی ترجمہ پیش کیا گیا۔مکرمی ومحترمی امام عطاء المجیب راشد صاحب نے A Messenger of Peace کے موضوع پر انگریزی میں تقریر کی۔اس تقریب کی صدارت مکرم شکیل احمد بٹ صاحب، قائد تبلیغ نے کی۔اس پروگرام میں 15 غیر از جماعت مسلم اور غیر مسلم مہمان شامل ہوئے۔اس موقع پر تقریباً 50 انصار بھی سیرت النبی ﷺ سے مستفیض ہوئے۔مہمانوں کی تواضع روائتی کھانوں سے کی گئی۔

نور ریجن





مورخہ 25 نومبر 2017ء کے روز نور ریجن کے تحت Tooting میں جلسہ سیرت النبی ﷺ منعقد کیا گیا۔تلاوت قرآن کریم اور حضرت مسیح موعود علیہ السلام کا نعتیہ کلام اور اس کا انگریزی ترجمہ پیش کیا گیا۔مکرمی راجہ برہان صاحب استاد جامعہ یوکے نے A Messenger of all Mankind کے موضوع پر انگریزی میں تقریر کی۔اس تقریب کی صدارت مکرم خالد محمود صاحب نے کی اور ان کے ساتھ مکرم شکیل احمد بٹ صاحب، قائد تبلیغ بھی شامل ہوئے۔اس پروگرام میں 35 غیر از جماعت مسلم اور غیر مسلم مہمان شامل ہوئے۔اس موقع پر تقریباً 25 انصار بھی سیرۃ النبی ﷺ سے مستفیض ہوئے۔مہمانوں کی تواضع روائتی کھانوں سے کی گئی۔

اسی طرح مورخہ 28 نومبر 2017ء کے مجلس انصاراللہ Balham کے تحت جلسہ سیرت النبی ﷺ منعقد کیا گیا۔مکرم شرجیل شیخ صاحب ریجنل مشنری نے Life of Muhammad پر انگریزی میں تقریر کی۔اس تقریب میں مکرم شاہد محبوب صاحب زعیم مجلس اور مکرم اشفاق خان صاحب قائد ایثار بھی شامل ہوئے۔اس پروگرام میں 92 غیر از جماعت مہمان شامل ہوئے۔یہ پروگرام Streatham Church میں منعقد کیا گیا۔

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